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Creating an environment at the national and international levels conducive to generating full and productive employment and decent work for all and its impact on sustainable development

Statement submitted by the Mulchand and Parpati Thadhani Foundation, a non-governmental organization in consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* E/2006/100.

06-32280 (E) 150506

Statement

In keeping with the MPTF Mission of SOCIO-ECONOMIC Empowerment of the marginalized people — disadvantaged by poverty, capacity deprivation, gender biases and health related disabilities, there is a need to create an environment conducive to full and productive employment for all. It is the position of MPTF that the inability of women to work themselves out of poverty limits the educational and life prospects of their children which leads to inter-generational transmission of poverty. The discriminations based on stereotypes related to gender and age keep them in low productive and poorly paid activities, mainly in the informal economy. Sometimes the wages are next to nil.

The MPTF with its Human Rights Based Approach to Development Activities for poor, focuses on Right to Livelihood and Food Security issues, as well as promotes Education, Skills Development, and Health Promotion for the disadvantaged people in the Indian Subcontinent. Poor women, children and disabled are particularly vulnerable and unless helped through participatory process, would remain bound in the vicious cycle of capacity deprivation, ill-health and inability to sustain themselves by income generation activities.

Thus through formation of Self- Help-Groups, Micro-credit, enterprise, formation of cooperatives and promotion of educational activities of Children (who have potential to become child labourers), the MPTF focuses on the interplay between healthy living, livelihood activities and food security.

Our projects in rural and urban slums support such activities, incorporating Human Rights Education/Learning and involve networking and partnership-building, with local, regional, national, international and Government agencies.

In essence unless there is an Integrated Approach to Empowerment of the Marginalized — with Human Rights Issues, Policy issues, Participatory Processes, and Influencing Communities at Large — no Impact can be made on sustainable Activities and Development. In order to achieve results pertaining to the MDG(s), Proactive Government Interventions to bring people out of poverty by enabling them to earn decent livelihood is a must. NGO (s) have a strong role to play in this matter.

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Statement submitted by Maryknoll Fathers and Brothers and Maryknoll Sisters of St. Dominic, non-governmental organizations in consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* E/2006/100.

06-32518 (E) 120506

Statement

As NGOs representing Catholic missioners who live and work in some of the world's most impoverished communities, we are committed to protecting the dignity of each human life and enhancing the integrity of creation.

We are concerned that, rather than experiencing real benefits from growth and open economies, the people with whom we live and work and the environment are bearing the burden of the globalization process. In many countries Maryknoll missioners have seen whole sectors of the economy in which poor people were participating, such as small scale and subsistence farming and small, locally owned businesses, destroyed. Millions of people now work in the informal sector without regular income or benefits.

Maryknoll missioners have accompanied local communities in many countries, including Mexico, Bolivia, Peru, Nicaragua, Viet Nam, the Philippines, Panama, Chile, and the United Republic of Tanzania as they have created alternative sources of income; struggled to learn new skills for their own survival; or tried to protect the environment. We have brought representatives of these communities to meet with farmers in the United States of America, United States policymakers and World Bank officials, and to share their ideas at the WTO ministerial meeting in Cancun and United Nations meetings on Financing for Development and Sustainable Development. We will look for similar opportunities in the future.

Also, around the world women are the heads of households and the sole wage earner in many families. They make up the bulk of unskilled labour and often have the primary responsibility of caring for the family. Because of their tremendous responsibilities, women often do not have time to increase their levels of education and skill. Thus they swell the ranks of a non-union workforce that will take the most undesirable jobs where human rights, safety standards and health conditions are often ignored.

Maryknoll missioners work with women in Brazil, Guatemala, Chile, Bolivia, Mexico, Nicaragua and elsewhere, to increase their self-esteem and to enable them to be more self-reliant in the workplace. We have brought a number of these women to meetings of the United Nations Commission on the Status of Women and the Permanent Forum on Indigenous Issues. We will continue to do so.

In an ongoing effort to promote the proposals of grassroots communities for healthier rural economies, this year we will support a bi-national congress of Mexican and United States small farmers and farm workers to develop a common strategy for changing United States and Mexican farm policy in order to increase agricultural and rural job opportunities in both countries.

All along these actions we have been and we will continue supporting people's efforts to create new alternatives of productive employment and dignified work within a participatory sustainable development framework.

We believe that this broken world, so sharply divided between rich and poor, will be a better place if we listen with care to voices from the margins now much too infrequently heard and almost never heeded. We commit ourselves to this task and call on powerful decision-makers to do the same.

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Creating an environment at the national and international levels conducive to generating full and productive employment and decent work for all, and its impact on sustainable development

Statement submitted by New Humanity, a non-governmental organization in consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* E/2006/100.

06-32152 (E) 150506

Statement

Eradication of poverty, hunger and misery: economy of communion experience

Background

In 1991, while crossing the sprawling city of San Paulo, Brazil to reach Araceli, a center of the Focolare Movement and New Humanity in Brazil, Chiara Lubich witnessed the appalling contrast between the many modern skyscrapers of San Paolo and the many slum dwellings surrounding them.

The slums shocked Chiara especially with the awareness that some members of the movements she founded lived there. The way of life that Chiara had chosen to live since 1943 while enduring the air raids of World War II in Trent, Italy had sharpened her sense of neighborly love in such situations. She knew she had to do something.

During the war, she had understood with particular clarity certain words of the Gospel that she and her now lifelong companions have kept in their hearts. These were the words of the prayer that Jesus said at his Last Supper before being crucified: "Father, May they all be one, as you and I are one." This spiritual testament expressed the need for reciprocal love, a love that brings unity and a divine dimension to the lives of people through their human activities.

Responding to this ideal of living for unity became the reason for existence for Chiara and her companions while the destruction from the air raids demonstrated the precariousness of their personal objectives. Today, this ideal of living for the unity of all people involves 4 million people throughout the world.

These include people of all ages, social conditions, races, nationalities, ethnicities, religions, and beliefs. Trusting in the ideal of a united world, they have launched more than a thousand social projects including schools, hospitals, community centers, economic development activities, and thirty international towns complete with schools, houses, families, and small businesses.

In San Paolo, Chiara felt driven to find a way to insure a dignified life at least for those Brazilians that shared her way of life and who were experiencing the distress of not knowing how to meet the basic needs of their families for food, education, health care, and housing. The practice of sharing surplus goods and money with people in need practiced since the beginning of the Focolare could no longer meet all their needs.

Out of a sense of urgency, Chiara proposed "The Economy of Communion" to the two hundred and fifty thousand members of the Focolare and New Humanity in Brazil. She invited anyone who would like to do so, to freely pool together their resources to help each other. She said, "We are poor but we are many people" and we can help each other.

Chiara proposed that the people join together as shareholders to form Economy of Communion companies to create jobs for members of the community and to distribute the profits in three ways. They could allocate one part to retained earnings for company development, share a second part with people in need, and allocate the third portion for education programs to advance the idea of the Economy of Communion.

Chiara's plan was to develop 'pilot towns' to promote a "culture of communion." She suggested that similar companies in different regions consider contributing in a similar manner thus creating jobs and generating profits to distribute according to this new concept. Now, businesses all over the world

participate in the Economy of Communion with their profits primarily put in common with the needs of people living in developing countries.

The Project's Growth

This proposal seemed to defy any economic logic yet after thirteen years, 797 companies freely operate according to the principles of the Economy of Communion. These include: 226 in Italy, 178 in Western Europe, 65 in Eastern Europe, 122 in Brazil, 60 in Argentina, 44 in Central America, 43 in North America, 41 in Asia, mainly the Philippines, 8 in Australia, 7 in Africa and 3 in the Middle East.

They vary from small and middle-sized companies in various economic sectors: 202 in production, 159 in commerce, 385 in service sectors, and 51 others. Two hundred of them are owned by their shareholders, 58 partnerships, 494 have individual owners, 30 cooperatives, and 15 non-profit associations. Forty-eight companies have sales ranging from $1 million to $60 million and seven of these have sales in excess of $10 million.

Today, nine companies operate near the Araceli community in Brazil. They produce clothing, plastic containers, and detergents. They include a financial organization, a wholesale pharmaceuticals firm, a school, and a polyclinic. The majority of the four thousand investors in the company that manages this Brazilian industrial park are small shareholders, some who live in the slums. They started new business activities to raise the five dollars needed to buy one share giving them a personal stake in this project begun to help alleviate the miserable conditions in which they found themselves.

Those living in difficult economic circumstances contribute something more important to the project – they give their needs. They put their needs in common just as the businesses put their profits and jobs in common. The project needs to go ahead. With this communion of needs and of profits, the community grows towards the unity that brings a sense of satisfaction, peace, and happiness for all because all give something and all receives something in equal measure.

The Economy of Communion entrepreneurs are required to follow good management practices, to make good quality and useful products, to pay taxes and not to pay bribes, to avoid pollution and to operate in an open manner with their employees, the public administration and competitors, in what we call reasonable "economic disarmament".

What are the effects of this different kind of behavior? Entrepreneurs following the Economy of Communion face the same difficulties experienced by similar businesses and sometimes the difficulties are even greater because the culture of communion implies self-discipline. Some businesses have failed and others have begun but the total number of businesses continues to grow.

At the same time, the businesses frequently experience positive events that point to the intervention of a "providential shareholder." They experience the truth of the Gospel's promise: *"Give, and it will be given back in good measure."*

On several occasions, they also experience that the continuous search for unity between workers and managers and with suppliers, clients, and public administrators leads to what some economics scholars call "trust reflexivity," i.e., a reciprocal openness and fairness with people they encounter in the course of doing business including their competitors. This results in an economy based on a "commitment to grow together" rather than a struggle for existence.

The Human Person and the Economy of Communion

The Economy of Communion seeks to put the human being in the forefront starting with the people in need. At the same time, the Economy of Communion highlights the figure of the entrepreneur, who, it claims, is not well represented by the "Homo oeconomicus", the model of a person with the single

goal of personal *utility* who only follows the logic of rational *self-interest*. These entrepreneurs mold their companies according to their values and beliefs for the good of all, not only themselves.

Luigi Einaudi, a 20th century Italian economist who became President of the Republic of Italy in 1948 stated that the entrepreneurial motivations are more complex than the "economic" man model implies. The human person *"has the impulse to work, to produce and to save, notwithstanding what we are able to invent to disturb him, to obstruct him, or to discourage him."* This is because he or she has the vision and the intuition that *"his or her company will prosper, will acquire credit, and will inspire trust in more and more clients."* This is a main characteristic of success, which is *"as powerful as profits that the entrepreneur should obtain in different ways with less effort and more safety."*

Chiara Lubich enters more deeply in the essence of the human person saying:

> "Unlike the consumer economy, based on a culture of having,
> the Economy of Communion is based on the culture of giving.
> It might seem too difficult, ambitious, or heroic,
> but it is not so because human beings are made in the image of God who is love.
> They find their fulfillment in loving, in giving.
> This need is in the deepest recesses of their being whether they have faith or not.
> In this belief, confirmed by our experience,
> is the hope of a universal diffusion of Economy of Communion."
>
> (Chiara Lubich, December'91)

The experience of the Economy of Communion in the past thirteen years confirms that this is true. Both those in need and the business owners have discovered that God loves them and that they are in his constant presence whether at work or at home. The entrepreneurs feel the strength of this 'invisible shareholder," as if He might have obtained for them an unlimited line of credit. They leave space for Him to work in their lives and they are no longer surprised at His interventions.

Those experiencing conditions resulting from poverty feel a responsibility in sharing their needs and often share what they receive with others whose need seems greater at that moment. As their living conditions improve, some begin their own businesses sharing their profits with others through the Economy of Communion.

In companies oriented towards the Economy of Communion – and similar companies – "a capital of relationships" is formed. The value of these relationships cannot be quantified on a Balance Sheet. It is a resource that cannot be acquired through financial maneuvers or speculations. These relationships with other companies are useful in difficult moments and they continue to deepen in an environment of trust where everyone respects each other and where everyone's viewpoint is welcomed. This supportive atmosphere and intermix of expertise often leads to an innovative technical solution to an intransigent problem or a novel idea for a successful new product. It brings a sense of peace, satisfaction, and self-realization to everyone involved.

An Economic Initiative to Alleviate Misery

Can this project spread and help the world today? It is not a new economic model but an economy for new persons who want to live according to a culture of giving.

It is impossible to expand the western model based on ever-expanding consumerism endlessly throughout the entire globe because the resources do not exist to sustain it. For example, 16% of the world population in the largest economies uses 52% of the renewable oxygen of the atmosphere. Resistance to globalization remains strong and terrorism continues to find fruitful soil in countries where people fear the loss of their cultural and religious identity to western culture.

We need to find new parameters for a sustainable future, but in our opinion, to achieve this aim we need to begin a dialogue in search of a new economic and cultural model that enables all people to find personal fulfillment. It has to be a way that respects the environment and takes the well being of future generations into consideration.

New Humanity has proposed an "Economic Initiative of Communion" that applies to the human person acting on the supply side as an entrepreneur, as a consumer on the demand side, as an investor financing economic activities, or as a citizen who contributes towards the development and work of institutions.

A New Humanity congress in Genoa in June 2001 with participation from the United Nations, economists, scholars, and entrepreneurs from all continents proposed the "Genoa Document" with concrete steps for the Eradication of Hunger and Poverty.

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Creating an environment at the national and international levels conducive to generating full and productive employment and decent work for all, and its impact on sustainable development

Statement submitted by the Association de volontaires pour le service international, a non-governmental organization in consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* E/2006/100.

06-32158 (E) 150506

Statement

Introduction

A. First of all, we would like to express our gratitude to ECOSOC for taking up the very important theme of employment for sustainable development, and in particular as it concerns youth and women. On behalf of the AVSI network, a non-profit international development NGO present in 32 countries in linking 23 local level partner organizations, we would like to share some of the lessons learned and summary considerations drawing from long-term work in a variety of developing country contexts. The focus of this statement will be youth employment and some fundamental principles to be integrated into the discussion of national and international policies.

B. For many years now, AVSI has supported initiatives and programs directly managed with local partner organizations and in collaboration with the private sector, public and governmental institutions, and other peer organizations and service providers. Interested in bolstering the dignity of all youth, AVSI has supported those organizations engaged in helping youth find dignity through decent work, both as employees and as self-employed. Beyond facilitating job-entry, AVSI and its local partners are concerned also about the young person's ability to stay on the job and progress towards goals of professional development.

AVSI is present in various countries, with youth employment services concentrated mainly, but not exclusively, in the urban settings of:

- Nairobi, Kenya
- Belo Horizonte, Salvador da Bahia, and Rio de Janeiro, Brazil
- Kampala, Uganda, and other regions of the war-torn north
- Buenos Aires, Argentina
- Freetown, Sierra Leone

B1. In **Kenya**, the Nairobi based NGO, Companionship of Works Association (COWA) and AVSI-Kenya started a Support Center in 2000 to help the graduates of the St. Kizito Vocational Training Institute to find employment. In the first few years of its operation, the Support Center helped thousands of youth prepare for and find their first jobs, initiated contact with over one hundred local companies, and began supporting young people interested in starting their own enterprises. In Kampala, **Uganda**, a similar program has been underway since 1993, with particular focus on youth released from a juvenile prison in Kampala, as well as for street children and young AIDS orphans, primarily girls. In both cases, training and job-placement assistance is not only a goal of the project, but also a tool to assist the young people to recover confidence in themselves and in life. In the northern regions of Uganda where civil conflict has displaced almost the entire population and HIV/AIDS is taking a heavy toll, AVSI has insisted that support for youth employment cannot be overlooked. Instead, AVSI works with the youth in the internally displaced persons (IDP) camps and with young people living with HIV/AIDS to support their base of technical skills and business know-how.

B2. In **Brazil,** AVSI and *Cooperacao para o Desenvolvimiento e Morada Humana* (CDM) have created a similar resource center that uses a four-dimension approach: vocational training, job placement, technical assistance and credit management for self-employed. This effort was successful within the broad scope of a physical and socio-economic upgrading program implemented by AVSI over many years. One

indicator of the center's work success has been a business cooperative of young bricklayers and builders that has consolidated enough experience to win procurement bids which are normally awarded to contractors from outside of the favelas.

Fundamental Principles for Youth Employment

C. AVSI would like to set forth four fundamental principles that, according to our accumulation of experiences, cannot be overlooked in the planning and implementation of youth employment interventions.

Value of Work

C1. The value of work through a dignified productive job is not only a means of earning a living, but also it is a means of personal expression that allows one to be more human. All work, even manual labor, is conducive to the expression of the human personality and the desire to be the protagonist in life; the tendency of some "civilizations"—or ways of thinking—old and new, to consider manual labor a disgrace can be an obstacle to human development.

Meaning of Education

C2. Education must be considered not only in terms of literacy and numeracy skill attainment, but also as a process of building self-awareness and the subsequent capacity of understanding reality. The central role of the educator—someone who introduces the young person to reality and its meaning while putting into motion one's energy—cannot be underestimated. The result is an educated person who has the willingness to face the reality of one's self and one's surroundings.

Adult Support

C3. Young people need to be accompanied by adults who have the energy, ability and love to take care of them as individuals maturing into adulthood, together with the growing set of both responsibilities and desires for self-fulfillment. In many urban settings of the developing world, conditions of broken families (and in particular absent fathers) and crippling poverty have created a vacuum in which young people are left on their own without needed accompaniment. The transition from school to work is particularly sensitive. Even when the "invisible hand" of the market forces or government policies has meant the existence of job opportunities for young people, most youth still need a "visible hand" to face reality and to take the first steps towards the job market.

Technical Skills

C4. In many contexts, technical schools are looked upon as a second-tier preparation, and thus less importance is given to their quality, flexibility to the demands of the labor market, responsiveness to student need, and financial support. For many young people in developing countries, learning a trade is the best, most effective means of securing a job that can be both a source of income and a dignified occupation with opportunities for growth. National policies should support dynamic technical and vocational educational opportunities and encourage linkages between such institutions and the private sector.

Inputs to the Public Policy Debate

D. One significant challenge is always to link the lessons learned in practice with the level of public policy formulation and debate.

Building on Success

D1. Policy development must give priority attention to actual initiatives that have proven successful, which in most cases are being implemented at the grass-roots levels. Critical review of these cases is necessary to understand the factors fundamental to the successful approaches, as well as the shortcomings, and to draw inspiration for policy directions. Too much time is dedicated to fine-tuning action plans and adding recommendations to recommendations, and usually less time and fewer resources to learning from, evaluating, and reinforcing those interventions that are currently being tested.

Collaboration of Multiple Stakeholders

D2. To foster employment among youth, coordination of many actors and various measures is needed. The great diversity of personalities, life situations, capacities and desires of young people in a given environment implies that an intervention aimed at supporting young people as a whole must be prepared to offer a variety of support services. Likewise, concerns of both sustainability and effectiveness suggest the need to involve the public sector (and in particular local government entities and officials), as well as the private sector businesses, education sector, and civil society actors such as service providing NGOs.

Elements of Method

D3. Drawing on the concrete programs and centers for youth employment supported by AVSI primarily in Latin America and Africa, we can select out the following points of method which have been fundamental to the successes achieved:

- Creation of stable points of reference for youth
- Comprehensive range of services for youth employment: both formal employment and the needs of entrepreneurs/ start-up businesses
- Focus on desire and attitude
- Delivery of professional-level, quality services
- Bridging the gap between youth, school and employers
- Facilitate networking

D3.a. A stable reference point for youth refers to a concrete place where young people can access a combination of employment related skills and resources. The major aim of these reference centers is to act as a catalyst of a supportive relationship. The urban environment in particular is characterized by fragmentation, isolation, violence and struggle, where the fabric of society has lost the texture of solidarity and common support. The youth employment centers should offer an ongoing relationship, rather than one-time service. Through this approach, young people find more than a library of resources, but can encounter people who are interested in them as individuals. The very visible outcome of these interventions is that young people regain self-confidence and discover within themselves a great capacity for initiative and action, thus making it easier for them to become active job-seekers capable of grasping opportunities.

D3.b. A comprehensive range of services and resources is necessary to assist young people in facing all of the challenges related to finding, securing and succeeding in the job market. On one hand, information, CV preparation, application letter writing, interview preparation, job search skills, and

identification of acquired skills and natural talents can be delivered through a coordinated process that gives the young people the opportunity to become an active and creative player. Similarly, when dealing with entrepreneurship, it is not sufficient to support the young entrepreneur with only financial resources. The whole entrepreneurial undertaking is taken into consideration, from the business mindset, to business concept generation, to practical skills, financial management and ultimately capital start-up resources.

D3.c. Young people in marginalized, depressed urban settings often need support simply to raise their spirits and expectations about what is possible for them to achieve and contribute to society. Responsibility, realism, creativity, interest in sustained learning, positive attitudes towards work, honesty and the desire for self-fulfillment, all of these are fundamental resources that are to be nurtured in a young person. Clearly these are not only characteristics of a positive self-image, but are also the qualities any human resource manager looks for in new workers. Human capital development is given a boost when interventions on youth employment are linked to a broader development of the human resources of young people.

D3.d. Highly professional services are necessary for successful engagement of young people in youth employment support interventions. This point is very clearly demonstrated by both the successes and failures of attempted projects. Young people prefer direct, on-the-ground and needs-oriented interventions, motivated and well-trained staff, continuous upgrading of services, and sound use of resources.

D3.e. Bridging the gap between schools and employers is important for smoothing the crucial transition faced by young people. Encounters with human resource managers, technicians, and entrepreneurs can be facilitated within the school setting, thus increasing the exposure of young people to the range of skills valued by the job market and the expectations of a variety of employers. An effective and relevant use of apprenticeship or internship opportunities gives many young people the chance to become familiar with the environment of work first hand. Courses that provide orientation to work and introductions to self-employment can offer students a broader view of employment options and ignite creativity and passion at an earlier moment.

D3.f. Networking is a crucial task for any job-seeker and yet the complexity of urban areas can be daunting to a single young person. As a key organizational strategy, networking among businesses, other service providers, and entrepreneurs enables a youth employment service center to provide more effective assistance to the young clients since interventions are not offered in isolation but integrated within a web of relationships.

Conclusion

E. The framework needed to support such interventions capable of catalyzing change among young people includes a suitable and consistent role of the government (ministry and agencies at the national and local levels) that structures an enabling environment in which different actors, including the private sector and the non-profit sector, can effectively coordinate to tackle youth unemployment. This environment should consist of clear goals set by government policy, as well as the means of evaluating results achieved. In addition, the government should provide budget allocations that are made available for non-governmental service providers to demonstrate their capacity and results.

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Statement submitted by Tamana Association, a non-governmental organization in consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* E/2006/100.

06-32164 (E) 110506

Statement

Tamana's Sheltered Workshops — Incorporating the U.N. theme

Tamana, a non-profit voluntary association was created solely for the purpose of providing the best professional help to children and adults with developmental and multiple disabilities, minimal brain damage and autism; providing a holistic developmental education to children with special needs, to effect optimum adult habilitation.

The economic empowerment of people with disabilities is key to independent living and sustainable livelihoods. To ensure this, "The Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995" came into force on February 7, 1996 in India. This law was an important landmark and a significant step in the direction of ensuring equal opportunities for people with disabilities and their full participation in the nation building. The Act provides for both preventive and promotional aspects of rehabilitation like education, employment and vocational training, job reservation, manpower development, creation of barrier-free environment, etc.

Ten years after the Persons with Disability Act was passed in India, mainstreaming disability into critical areas such as employment, education and barrier-free access remains lacking. While in the past 12 years in India, disability has emerged as an important issue of public policy discourse, the implementation of legislation and institutional mechanisms, both government and non-government, has been poor.

Even though disabled people constitute a significant 5 to 6 percentage of the population of India, their needs for meaningful employment remain unmet. Consequently, it is up to the stakeholders to ensure that those initiatives and schemes that do exist are taken advantage of. NGOs and others working in the development sector have to internalize provisions of the disabled in the development system.

Tamana's aims and objectives are geared towards mainstreaming the disabled in the wider society. In today's world, where each person is looking for better job prospects, it is an irony that the mentally challenged individuals find themselves at cross roads not knowing what to do or how to engage themselves after the basic schooling and vocational training. Trained special needs persons are unable to obtain jobs in industry and commercial establishments in wider society because of the negative attitude of the employer to employ mentally disabled. The major barrier to employment for these individuals continue to be attitudinal barriers; stereotypical thinking and assumption about what people with disabilities can and can't do.

Tamana felt the need and set up sheltered workshops where vocational training along with employment could be a step towards economic rehabilitation. The philosophy behind the sheltered workshops is to make our students productive members of society and to teach them work place ethics.

Tamana set up two sheltered workshops in July 2005 – Bakery at Tamana's Vocational Center for young adults and Laundry at Tamana Special School. Simple steps have been devised for teaching baking and laundry to individuals with special needs which take into account their abilities and limitations.

The sales of baked products and providing Laundry services to Beauty parlours and neighbourhood motels has lead to greater self-sufficiency at student and institutional level. **The students have started rebuilding their self-esteem and fulfilling their emotional needs. Presently 20 students are employed in the bakery unit and 10 in the Laundry. These models workshops can easily be replicated in the local community of the students and are being projected to parents as simple avenues for self-employment.**

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Statement submitted by World Society for the Protection of Animals, a non-governmental organization in consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* E/2006/100.

06-32170 (E) 110506

Statement

Importance of animal welfare to sustainable development and the reduction of poverty and hunger

Animal welfare can reduce poverty and hunger, and attain sustainable development; but endangering animals can harm people and the economy. Livestock production, the world's largest land user, is a source of nutrition and income. Animals are also beasts of burden and like in India, and Native America underpin cultures. UN and national disaster systems, early warning and evacuation programs need to protect both people and animals.

Over a billion and half people live below or near the poverty line; many who need animals. In the Horn of Africa's pastures, millions of animals important to the region's nutrition and economic future are dying, so too in southern Somalia and the Kenyan coast. If they die off, what economic opportunities are left? What of the culture? This is also an issue in the West. Katrina and Rita killed over ten thousand cattle, endangering the economic standing of modest income families.

Animal welfare is thus part of sustainable national security. If the poor lose their livelihood, they lose hope and are susceptible to dangerous political influences. At a minimum, they move to cities, depopulate rural lands and stretch national resources. WSPA calls on the UN, when considering peace, security or economic development, to remember the poor who depend on animals.

UN member states also should recognize that a way to alleviate food insecurity is humane and sustainable agriculture, often small – scale animal farming, which can stabilize individual families. This means industrial animal agriculture is problematic certainly in the developing world, where two-thirds of the world's livestock live, and with crops often part of a self-sustaining system. Large scale, industrial animal agricultural farming methods out-compete and expel small, humane farms. While small-scale family farming can deliver affordable food directly to the poor, factory farming can take it away; the poor can't afford the products, the best of which is often shipped to overseas.

The World Bank has concluded that in the livestock sector "there is a significant danger that the poor are being crowded out, the environment eroded and global food security and safety compromised." WSPA agrees. Merging farms, feed suppliers, and meat packers under one tent reduces quality and competition, forcing out small, independent farmers. Further, developing countries using factory farm methods need import-dependent grains, tractors, fuel, fertilizers. Special animal units and processors are required for industrial livestock business, none of which a developing country starts out making itself.

WSPA proposes that the UN craft disaster management and development policies that inculcate a balanced approach to sustainable farming, animal welfare and small farmers. We also recommend participation in a new working group formed by UNESCO and WSPA of experts from governments, NGOs and UN agencies to develop common humane animal welfare approaches that protect human livelihoods.

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Creating an environment at the national and international levels conducive to generating full and productive employment and decent work for all, and its impact on sustainable development

Statement submitted by Help Handicapped International, a non-governmental organization in consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* E/2006/100.

06-32176 (E) 110506

Statement

Movement has many connotations. It is associated with independence, flexibility and progress. Imagine as a child not being able to run and hug your father when he returned from work or being stuck at home while your friends were out playing or as a youngster not being able to walk fast enough to catch the next train or bus to work or as an elderly person leading a cent per cent dependent life. For most of us these visualizations are not very pleasant. However, for some they are the reality of life. Do we ever spare a thought for the physically challenged around us? What can be done to reach out to such people?

Lofty ideas for some but a mission statement for Help Handicapped International (HHI) which aims to rehabilitate such people through fitting of the Jaipur foot prosthetic-an artificial limb designed and developed in India and very appropriate for the tens of thousands of amputees in Asia and Africa.

The prosthetic not only makes the physically challenged mobile but also imparts a sense of dignity to them as they feel they are "complete" and ready to face the challenges of life. This positive mental attitude is half the battle won in their quest for productive employment.

Our activities are, hence, in complete sync with the theme for the 2006 high level segment of the Economic and Social Council-namely-"Conducive to generating full and productive employment and decent work for all and its impact on sustainable development". We aim to rehabilitate the physically challenged-a segment large not only by numbers but also by its impact on society as a whole.

Another significant highlight of our work is the locations in which we implement our projects. These are either conflict areas (Afghanistan, the Sudan, Burundi, Kenya) where the people are victims of landmines, internal strife or external aggressions or areas which have been ravaged by natural disasters like floods and earthquakes (Pakistan is a recent case after its earthquake of 2005).

To become disabled under such economically and socially depressing circumstances is like adding "fuel to the fire". The process of rehabilitation under such circumstances is therefore, doubly satisfying.

In the case of Pakistan a large number of those injured in the earthquake have lost their limbs and these amputees are now ready for prosthetics. This would be the first step in their rehabilitation.

To take another case-a country like Afghanistan-ravaged by instability for more than two decades with no worthwhile economic activity. A landmine victim under these conditions would feel as if his world has ended. To be able to walk, run and cycle within a few hours of entering a Jaipur foot camp is nothing short of a miracle for such beneficiaries. Of course we do not believe in miracles but still try to create a few hundreds at each camp!!!!

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Creating an environment at the national and international levels conducive to generating full and productive employment and decent work for all, and its impact on sustainable development

Statement submitted by International Association of Applied Psychology, a non-governmental organization in consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* E/2006/100.

06-32182 (E) 110506

Statement

The development of an environment conducive to generating full and productive employment and decent work for all is a complex matter involving economic, social, political and psychological innovation.

The process will involve at a minimum the creation of new institutions, and changing old ones so as to turn conflict into cooperation for the common good. The ultimate outcome is a world community of productive, motivated people, fully employed and receiving fair wages in a healthy environment under conditions which permit them to strive to fulfil their potential and contribute to the society in which they live.

Research shows that organizations which foster the conditions of equity, opportunity to achieve, and camaraderie with co-workers have employees who are more satisfied with their jobs, more enthusiastic, more motivated and more productive than employees in organizations which neglect one or more of these elements. Data also show that such organizations are financially more successful than organizations with less satisfied employees.

We suggest that these elements -- providing equity, opportunities for achievement, and social relationships -- be a part of any model advocated by ECOSOC to achieve the objectives set forth in the theme of the high-level session.

Equity: Equity has three components, financial, physical and psychological. Financially, employees deserve to be fairly compensated for their work. Physical equity means that employees are working in a safe environment and are not in jeopardy from accidents or illness. Psychological equity means that employees are given the dignity and respect due another human being.

Achievement: When organizations align their goals with the needs of people for growth and development, they find that their employees are willing to expend vast amounts of energy, time, emotion and intellectual capacity to achieve those goals. An organization sets up an environment for achievement when it shares its goals with the workers, includes them in decision making procedures, respects and utilizes their abilities, and provides them opportunities for further training and development. Under these conditions the individual identifies with the organization and seeks to promote their mutual goals.

Camaraderie: Humans are basically social animals. We seek out other people, and our involvement with them provides a large measure of our satisfaction. This is true in the workplace as well. Data indicate that productivity increases when people work in groups or teams.

In conclusion, we believe that full and productive employment, compatible with sustainable development, is generated by creating a work and life environment that fosters equity, achievement, and camaraderie. Further, in addition to the importance of organizational psychology in bringing about intra-organizational change, there is a need for the inclusion of social, political, environmental and economic psychology in the development of the kind of environment set forth in the high-level segment statement.

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Creating an environment at the national and international levels conducive to generating full and productive employment and decent work for all, and its impact on sustainable development

Statement submitted by Brahma Kumaris World Spiritual University, a non-governmental organization in consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* E/2006/100.

06-33460 (E) 150506

Statement

THE STRENGTH AND SUSTENANCE OF DECENT WORK

"Work is a source of dignity, of family stability, and of peace in the overall society. Work is linked with a person's sense of identity; indeed, almost all spiritual and religious traditions recognize that work is a source of personal dignity."
(Juan Somavia, Director-General of the ILO)

I am pleased to be with you today to think with you about this important subject of The Philosophical and Spiritual Perspectives of Decent Work. I will address myself to the spiritual dimension of the strength and sustenance of Decent Work with a focus on three areas: Dignity of the person, decent workplaces, and awareness of the collective whole.

Dignity of the person:

Personal dignity is a state of being. It can never be fully taken away from an individual so long as he or she continues to hold on to it internally. The realization and conscious awareness that dignity is intrinsic can give us strength and hope and can be a powerful tool to help overcome such indignities as unemployment, poverty, and the loss of liberty or opportunities.

In August of this year (2005), I was walking in one of the local markets in Guatemala City looking for souvenirs and other small gifts. In the midst of brightly coloured fabrics that covered books, handbags, and rugs, I was drawn to a stall of ceramic pottery. I was particularly attracted to the ceramic bowls that were hand-made. I picked up four bowls and my Guatemalan friend who accompanied me said, "Let me get this as a gift for you." She then turned to the vendor, who was a young woman of about 18 years and asked for the price of the bowls. "60 quetzals," the young woman replied. My friend instantly started to bargain with her, saying that this was too much and that they should be given at a lesser price. The young woman said, "O.K., then 55 quetzals." My friend then said, "These bowls are worth no more than 40 quetzals and so please give them to us for this price." At this point my attention was drawn away from the products in the stall to the expression on the young woman's face and especially to the look in her eyes. She very firmly stated that she could not give the bowls for less than 55 quetzals and proceeded to explain the efforts that went into making the bowls. The young woman's entire countenance was concentrated on upholding the value of her creation. She was not going to devalue the product. What was most striking was the look in her eyes. It was clear that if she sold the bowls for less than 55 quetzals, she would lose more than money. The exchange that was going on between her and my friend was surely taking a toll on her identity. To devalue the product to which she had made such a significant creative contribution devalued her as a person. My eyes met and held hers for only a few seconds, but it was long enough for me to understand that I must respect her for holding on to her inner state of personal dignity and honour her price. I said to my friend, "Give her what she is asking for, 55 quetzals." Perhaps because I was not the one involved in the actual bargaining of the price, I was able to step back and observe her body language. The way she stood, moved, talked, and looked made it clear that this woman has dignity built right in her spiritual genes! A young person with such a strong sense of her own dignity can grow up to be an adult who can take risks, deal with challenging situations, and act to uphold the dignity of others.

The spiritual principle that virtues are intrinsic and innate in every human being is something that we need to reflect on regularly. We need to ask ourselves, "do my actions add to or detract from the dignity of the other person?" Dignity is a value that includes self-respect and respect for others. It emerges from the intrinsic and innate virtues of peace, love, joy, purity, and truth, which are present within every human being.

Our deep realization of this spiritual principle is a powerful entry point to deepen the conversation about work from the necessary traditional constructs of employer/employee, job description/pay check, and roles/responsibilities into the spirit of the true meaning of work: creative contribution, productive participation, and a working community characterized by caring and sharing.

Decent Workplaces: Safe Spaces to Be, to Aspire, and to Act

The world is the field of action in which each individual is an actor playing their part in a unique and special way. The unlimited nature of the world stage accommodates each individual in such a way that every human being has the opportunity to aspire to spiritual growth and, at the same time, to contribute their talents, skills, expertise, and specialties to the world through their actions. The universal ethic is that there are enough resources in the world to feed, clothe, and house every individual, as well as to provide each with a job. The workplace is a part of the world stage. The world of work in its highest form is a meeting place of the innate spiritual values of the soul with the core material values of Mother Nature.

In an ideal world, workplaces would be spaces that bring people from all sectors together in conversations that expand possibilities, conversations filled with insights, ideas, and fresh perspectives. They would be open spaces that give people permission to be their unique selves. They would be safe spaces that invite people to express their visions, dreams, and innovations with trust and safety. They would be appreciative spaces where people's contributions are valued, and where they are acknowledged for them. They would be reflective spaces where people move into quiet and silence recognizing that they are part of a whole system; the ambiance would be generated by the living presence of the people through their inner contentment and outer satisfaction. They would be learning spaces that encourage the growth of people from diverse backgrounds, faith traditions, and cultures.

A gathering such as the one we are having here has the potential to elevate our collective vision and to rise above the disappointment we feel around conditions and circumstances of work many people in the world are forced to tolerate, and to focus instead on what the workplace looks like when we have an elevated vision of people and work. At the risk of sounding like a naïve idealist, I would like to cite some experiments that are being explored in creating such safe work spaces.

- One such place is the large Brazilian electric utility that serves Brazil and Paraguay, where they have built a hospital on the border of the two countries to elevate the quality of healthcare of the indigenous people who live on the border between these two countries, some of whom work at the hospital.

- Another is a coffee roaster company in the United States that has a meditation room on the premises and regularly flies their employees to the source countries from where the company buys coffee so that they can meet the people in the source countries and work with them to improve their farming techniques and set up cooperatives. (Green Mountain Coffee Roasters)

- And there is the food and health products company in India that is teaching rural Indian women how to teach about and sell products such as soap and iodized salt in their rural neighbourhoods so that they can experience the pride that comes of having an income, while at the same time helping their neighbours understand health issues such as the way that soap can eliminate bacteria and how important iodine is for the body. (Hindustan Lever)

Of course we know that the spaces in which the majority of people work today are far from decent, and do not foster stability and peace in the societies where they are situated. Problems, overreaction, and strained relationships characterize the workplace. In many so-called progressive work environments the stress levels are so high that people are in constant danger of hypertension, cardiac-related diseases, and a number of psychosomatic disorders. Workplaces mirror the values of the societies in which they are situated, often resulting in individuals being devalued for their efforts and having to cope with various forms of discriminations due to race, religion and gender biases.

Awareness of the Collective Whole

In examining the concept of Decent Work, it is important to do so with an awareness of the collective whole.

If we were to redirect our awareness from the physical bodies and the material world and develop the capacity to see the subtle energy that connects us in spiritual relationships, we would be able to see the whole genealogical tree of humanity. Like any tree, the tree of humanity is connected to one Seed, which is God. From that seed came the roots and trunk of the human race and the branches and leaves of all of the many religious families that make up the larger human world tree. We are all connected to one another through the subtle threads of thoughts, feelings, words, actions and relationships. If we were to use the metaphor of the genealogical tree of humanity as the platform from which to implement the four objectives of the Decent Work Agenda, it could be quite interesting. The four objectives are:

- Full employment;
- Workers' rights;
- Social protection; and
- Social dialogue.

If we were to dissolve the boundaries that divide us, this would not only lead us to experience a deep sense of connection, but also to a heightened sense of the possibility for real change. Looking at the whole from this heightened perspective, we could choose to either look at the problem of the lack of decent work with an attitude of a quick fix, or we could address the fundamental sources of the problem. Considered from the perspective of the genealogical tree of humanity the fundamental solutions would require us to collaborate among the different groups as we would among different parts of our family. We would not blame any one individual, but rather would understand that we have unintentionally created the problem together, and that therefore we have to cooperate and commit ourselves to its solution. To simply observe and turn away from the indecencies of sex-trafficking of young children, social exclusion, and discrimination and exploitation based on caste, colour, creed and gender biases in formal and non-formal settings would be totally unacceptable, because we would feel connected to one another in the deepest way. It is unacceptable because an indecent act that humiliates any one part of the tree, takes the dignity away from the whole tree and the entire human family suffers as a result.

When we look at one another with this heightened perspective and unified vision, we see with different eyes. We don't just see a woman selling bowls: we see a sister, or perhaps a distant cousin, who has poured her heart into the creation of a set of colourful handmade bowls, and we are moved to offer to her a fair and respectful price for the precious value she is offering to us with these bowls.

Securing Decent Work for all demands a unified vision and a spirit of inclusion, equity, and fairness. What we need now is to increase our capacity to turn our attention to the source, the seed of this tree, and look for redirection and renewal. Until we can do this, we really cannot step into a new awareness.

Paper presented at a roundtable on the theme "Philosophical and Spiritual Perspectives on Decent Work", organized by the ILO Headquarters and held under the auspices of the International Institute for Labour Studies (ILS) and co-sponsored by the Bureau for External Relations and Partnerships of the ILO (EXREL). November 16, 2005. Presenter: Gayatri Naraine, Representative of Brahma Kumaris World Spiritual University to the United Nations, New York.

Website for the Center for Business as an Agent of World Benefit www.worldinquiry.org

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Creating an environment at the national and international levels conducive to generating full and productive employment and decent work for all, and its impact on sustainable development

Statement submitted by African Youth Network for Sustainable Development, Association algérienne d'alphabétisation, Association algérienne de solidarité aux malades respiratoires, Association algérienne pour la planification familiale, Association d'aide aux enfants cancéreux, Association nationale de soutien aux enfants en difficulté et en institution, Association nationale de volontariat "Touiza", Comité algérien des droits de l'homme et des peuples, Comité national d'entraide de la jeunesse et de l'enfance, Croissant-Rouge algérien, Federation of Associations of Motor-Disabled Persons, Fondation pour la promotion de la santé et le développement de la recherche, SOS femmes en détresse and Scouts musulmans algériens, non-governmental organizations in consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

Statement

The question of employment and income derived from work is quite certainly one of the most significant concerns of civil-society organizations in Algeria; it seems to dominate the political discourse as well and it accounts for the numerous measures taken to promote balanced development in the country.

* E/2006/100.

06-34168 (E) 260506 300506

Currently, the situation appears to be rather favourable, although its precarious nature must be emphasized; in fact, there is reason to fear possible shifts in the situation that could lead to lasting disruption of an economy, which remains, for the most part, outward-looking and largely dependent on favourable conditions in the oil market.

The unemployment rate is currently around 15 per cent, according to official statistics, and per capita income is on the order of US$ 2,630.

Thus, the numbers point to a favourable development quite unprecedented since the country gained its independence.

Civil society's perception of an environment in constant change serves to temper somewhat the view which could result from a neutral reading of these data; there are many reasons to qualify the assessment and to mingle optimism, realism and objectivity in a more rational way. While cash earnings are the highest recorded in the country's recent history, this has yet to lead to a noticeable change in income and living conditions for many people. This greater prosperity comes after two decades of recession and serious socio-political problems which have had significant after-effects and caused delays which have been difficult to remedy. The economic structures and the role of the State have also changed. We are still moving, with difficulty, from a collectivist, administered economy towards a market economy which is more open to the world. In such a situation, where development initiative is transferred to the private sector, the role of the State is diminishing, highlighting all of the weaknesses of the economy and management. These concerns, compounded by the fact that the country has fallen increasingly far behind in recent years, minimize the impact of any economic redeployment and resumption of growth; the transformation of an economy largely dominated by the public sector has already resulted in much downsizing. The social safety nets and alternative employment policies developed by the public authorities have probably allowed the country to avoid the worst, but they have not curbed the trend towards impoverishment and exclusion which is affecting a significant proportion of society.

Strides have certainly been made in employment in recent years, and the unemployment rate has been reduced to an average close to that observed in other countries in the region.

This progress, which is due in part to changes in the way that the unemployed are counted, should nonetheless be seen in relation to the current structure of employment in order to grasp its full meaning; while jobs are increasing in number, they are changing in nature and deteriorating in quality:

- The informal sector is becoming the most significant employer;
- Employment relations are primarily for fixed terms;
- Precarious conditions are often accompanies by non-compliance with workers' legal protections, and many workers are not even enrolled in the social security system;
- Compensation is often low and is sometimes below the guaranteed national minimum wage;
- Oversight and regulatory mechanisms are insufficient and ineffective.

Thus, while progress has been made, many needs are still going unmet.

The current actors in economic life have concerns which are varied and sometimes contradictory:

- The public authorities are trying to maintain the economy's overall balance and to play the role of arbitrator, regulator and protector of those most in need;

- Private entrepreneurs aim to make a profit, and often do not hesitate to ignore their social responsibilities. One third of these economic actors do not even fulfil their tax obligations;

- Civil society is watching the situation develop, attempting to draw attention to the most serious inconsistencies and inequities and trying to do what it can to improve the most unacceptable situations.

Significant changes in the situation mean that these actors must demonstrate greater commitment and responsibility towards the public, which they look upon as a group of constituents, consumers, voters or supporters, as a workforce or as ordinary citizens:

- While State subsidies which come from taxes on the oil industry should go to collective consumption, intermediate consumption should not be overlooked. At the very least, conditions should be created for the development of wealth- and employment-generating investments in areas such as credit, infrastructure, energy, land ownership, industry, enterprise zones, markets, employment cost reduction, regulatory acceptable obligations and efficient controls;

- Now that the State is scaling back its role as an economic entrepreneur, it should play more effectively the role of arbitrator, auditor and supervisor in order to ensure that the various actors comply with their obligations and to promote a more equitable redistribution of national income by means of labour;

- Alternative employment policies and anti-poverty programmes should remain responsibilities of the public administration, which should, at all times, favour the creation of productive jobs over social assistance;

- Private entrepreneurs concerned with profit should nonetheless not evade their social responsibility but should become corporate citizens which will participate more actively in the country's development;

- Civil society can intervene more directly to combat poverty, unemployment and exclusion, provided that the rules governing economic life are made less exclusive.

In view of the foregoing, how can an enabling national and international environment be created for decent work conducive to sustainable development?

There is no universal panacea for achieving this aim; there are only more or less successful experiences, of limited geographical scope and duration, that can inspire further endeavours. Algeria's experience, while not a model in this area, may be cited by way of example:

- A social safety net that is dense enough to include those who are disadvantaged by changes in the economic environment;

- Various forms of social assistance that support many families in need;

- Supply of medical and educational services free of charge on a widely accessible basis;
- Beneficial, albeit still insufficient, social housing policy;
- Relatively liberal social legislation;
- Significant support for new business formation;
- Alternative employment policies targeting a wide variety of population groups;
- Subsistence of a sizeable State-owned business sector that generates employment and revenue.

This experience, which is costly but necessary for preserving the cohesiveness of the social fabric and preventing the most serious forms of fragmentation, should not, however, be regarded as a model, since the State, rich in resources and shaped by decades of centralism, is the leading player and allows other stakeholders — economic operators and civil society — to play only an auxiliary role. This configuration tends to sideline other players that could, in more favourable conditions, make a valuable contribution to the effort to address sustainable development problems:

- Economic operators should fully assume their social responsibility in order to take advantage of the various supports and facilities for which they could become eligible;
- Multinational corporations that wish to do business and earn profits in Algeria should demonstrate, in their day-to-day activities, that they accept the constraints and responsibilities that this entails by becoming good corporate citizens;
- Civil-society organizations with the capacity to contribute, however modestly, to the country's development should be encouraged;
- Different populations' latent ability to meet their own needs should be brought into play, with active support from public authorities;
- Women should reclaim their status and role in all areas of economic, social and political life;
- The social economy should be the subject of appropriate legislation and rules, and resources should be allocated to promote its emergence and development;
- Equitable trade and finance should expand into new areas in accordance with the importance of their economic and social objectives.

These actors, mobilized around a noble cause from which they will be sure to benefit over time, retain their unique nature and their own characteristics, while contributing to the achievement of a task in the general interest. Their contributions should be conceived as a concerted effort that takes their viewpoints and suggestions into account.

The work of the NGO movement should be characterized by:

- Community outreach initiatives, so that the various measures and forms of support will reach their intended beneficiaries;

- A capacity for listening and mobilizing that equips it to effectively act as a channel of communication between at-risk populations and public authorities;
- Significant and diversified potential for targeted economic intervention, using solidarity to achieve social objectives at the lowest possible cost;
- Not-for-profit and ethical motives, to minimize the risk that activities and proceeds may be misused;
- Activities that supplement public policy initiatives while retaining a critical perspective;
- Openness to the world, to universal values and to networks already in place with a view to supporting and assisting those most in need;
- Participation in the development of proposals for putting more humanity into human relations, whether political, economic or social in nature.

At the national level, these efforts will require the full deployment of all initiatives, starting with those that give priority to the general interest. Steps should be taken to create conditions for the development of forces that have demonstrated, elsewhere, their effectiveness in solving social problems:

- Facilitating the emergence of a responsible civil society by adapting rules and establishing a variety of targeted supports and incentives;
- Enabling the third sector, consisting of cooperatives, mutual societies and management associations, to act as economic operators and to promote the virtues of solidarity coupled with a not-for-profit orientation, which in no way precludes productivity;
- Authorizing NGOs to enter financial markets and allowing the establishment of micro-finance institutions;
- Treating NGOs as though they were public institutions and administrations in fiscal and quasi-fiscal matters whenever they participate in public initiatives to combat a variety of social ills;
- Formally recognizing the status of volunteers to expand their areas of activity and to enable civil society to raise the number and quality of recruits and, therefore, their social effectiveness;
- Setting up a national NGO council to promote, monitor and follow up on the development of these organizations;
- Establishing a national NGO development fund to support projects and regulate certain activities;
- Opening up channels of international cooperation and supporting the efforts of NGOs wishing to become involved in worldwide exchanges in order to benefit from experiences and resources that can improve their social performance.

These measures for addressing issues of specific concern to Algeria should make it possible to strengthen the avenues of activity of the NGO movement and to give it a supporting role that will be of benefit to human development and to efforts to combat all forms of marginalization.

The Economic and Social Council, which has responsibility in this area, can do much to improve a state of affairs that is not at all conducive to good performance. It need only convince its members of the importance of these economic and social actors, and propose, in a recommendation, that they allow the latter to take part in development through measures that draw upon the proposals put forward by the different countries engaged in this debate.

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Creating an environment at the national and international levels conducive to generating full and productive employment and decent work for all, and its impact on sustainable development

Statement submitted by Partnership for Indigenous Peoples Environment, a non-governmental organization in consultative status with the Economic and Social Council

The Secretary-General has received the following statement, which is being circulated in accordance with paragraphs 36 and 37 of Economic and Social Council resolution 1996/31.

* E/2006/100.

06-33466 (E) 220506

Statement

My name is Goodluck Diigbo, president, Partnership for Indigenous Peoples Environment, PIPE. It reviews international laws and standards affecting indigenous peoples and advocates to promote cultural, economic, environmental, political and social rights of all peoples.

Two broad goals are identified in this Statement:

1. The short-term goal is participation and skills acquisition for employment;

2. The long-term goal is a sustained conducive environment strategy and sustained effort aimed at poverty alleviation.

PIPE offers to collaborate with UN to accomplish short long-term goals towards fashioning a model for skills acquisition for indigenous peoples. My book: **Path to Self-Reliance** (1989) focuses on skills acquisition as solution for employment creation.

Statement Principles:

(a) The theme: *Generating Full and Productive Employment and Decent Work for Indigenous Peoples Through Skills Acquisition* is related to the entire range of economic, environmental and social rights, with the overall objective of poverty alleviation.

(b) The High Level Substantive Session should take into account that by 2025, 83 percent of the expected global population of 8.5 billion will be living in developing countries, (according to UN Statistics). This means that that to survive the rural dwellers living in their villages must be engaged in full and productive employment and decent work.

(c) The guiding objective should be to create *conducive environment* for peaceful interaction and interface of development activities in the economic and social spheres between peoples, governments and businesses. Thus, *Poverty alleviation* and *conducive environment* should be examined in a holistic and balanced manner within the framework of macro and micro economic planning, development policy and resources control, utilization and management.

(d) Economic policies should include local (village) level, where informal economic employment opportunities exist, taking into account circumstances and situations that deprive indigenous peoples their traditional means of livelihood and employment opportunities.

Against this background, I call for:

(i) The strengthening of International Instruments to promote mandatory tripartite dialogue and cooperation between government, local community and business to avoid conflicts that could hinder the creation of conducive environment.

(ii) The United Nations system should strengthen International Instruments to encourage member states to provide education and training to prepare indigenous peoples for the future through skills acquisition programmes, integrating informal education system. This is particularly necessary because most indigenous peoples are vulnerable inhabitants of frontier regions keenly sought for development purposes and are often in danger of loosing their homelands and faced with possible relocation.

(iii) Given the indigenous peoples' social, cultural and economic conditions, which distinguish them from other sections of national community, the High Level Substantive Session should review and consider adopting, when ready: *The Right to Economic Security* (being developed by the speaker on behalf of PIPE) that seeks to protect the cultural rights, customary law, fishing rights, land rights and right to control their own resources, among others.